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Subsidiarity—

STATE INTERVENTION : WHEN ?

HENRY J. SCHMANDT

U. S. Catholic Family Today

John L. Thomas

Christian Sociology

John J. Kane

Building Home Builders

Sister Florence Marie

SOCIAL ORDER

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... just a few things:

CLARITY OF UNDERSTANDING about the basic realities of social order is of paramount importance. Misunderstandings about elemental ideas, for instance, the natural law, the common good, private property, the human person, society have led to colossal disaster in the past. Because the realities such ideas represent are dynamic and often in flux and because clear ideas about them are difficult to isolate and to retain, it is important that we recur to them often, refreshing our understanding of the things with which we deal in the social order. Dr. Henry J. Schmandt, professor of political science at St. Louis University and assistant research director to the Missouri State Reorganization Commission, gives us in this issue a clear, orderly presentation of the idea of subsidiarity.

I MUST CONFESS that while reading Sister Florence Marie's thesis and the article based on it which she prepared for SOCIAL ORDER, I felt about as much at home in this all-woman's world as I would directing Phil Spitalny's orchestra. But it was evident that the Quebec schools for Christian family living were an important development that should be brought to the attention of American Catholics. Further details are available in her thesis which has been

printed by the Quebec government. Copies may be obtained from Sister Florence Marie, Anna Maria College, Paxton, Mass., at fifty cents each.

DR. JOHN J. KANE, chairman of the department of sociology at the University of Notre Dame, responds to the recent call of Pius XII for a sound, scientific and Catholic sociology with an article that directs this general appeal to the special situation of the United States.

A GOOD PART OF LAST month's article on clothing was concerned with the special difficulties of a Catholic minority in a more-or-less alien dominant culture. Behavioral patterns are set by the larger group. This imposes upon the minority the constant necessity of weighing each new cultural practice in the scales of its value system. Only in this way can Catholics, as Father Thomas says, "reject what is objectionable in terms of their value system, and integrate what is acceptable."

For some years he has been at work upon a comprehensive study of this minority problem in an area vastly more complex and important than clothing,

namely, the problems of the American Catholic family in an alien dominant culture. The issue is similar to that involved in fashions in clothing; the Catholic family must reject behavioral patterns which are objectionable in terms of its value system and integrate those which are acceptable.

Throughout most of 1955 SOCIAL ORDER will print a series of articles by Father Thomas on various aspects of this subject. The series will develop a set of six propositions whose understanding is necessary for a rational approach to the problem's solution.

GERMANY'S SWIFT RISE to a position of economic strength in the post-war world is one of the great surprises and one of the spring-boards for hope of peace in the immediate future. Much of this rise must be attributed to the firm and wise measures adopted by the present German government under its minister for economic affairs, Ludwig Erhard. He and his staff have reviewed the policies and progress of the German

economy in a small book which Father Walter J. Kerber, S.J., a German national now doing advanced studies in theology at West Baden College, discusses for us.

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F. J. C., S.J.

State Intervention—When?

Subsidiarity: A Principle of Political and Social Action

HENRY J. SCHMANDT

TO WHAT extent should the state intervene in the economic and social life of its members?

The importance of this question to the citizen of a modern democracy is indicated by the frequency and emotional intensity with which it is discussed. It underlies debate on civic affairs; it is present in the voter's deliberations about candidates for public office; and it is an influential factor in formulating people's views and attitudes on political issues. For the conscientious citizen, the problem is troublesome and perplexing.

While it is axiomatic with him that governmental activities should be directed toward the common good, the difficulty arises in determining precisely which functions the state should undertake and which it should leave to private initiative. Too large a role may result in some form of collectivism; too small a role can lead to extreme individualism. In neither case will the common good be furthered.

PRINCIPLES NEEDED

The average citizen normally takes part in or listens to discussions on such matters as public housing, farm subsidies, the extension of the TVA pattern to other regions of the country and world government. What strikes the attentive observer is the vagueness or even uncertainty frequently displayed by participants when they endeavor to

give theoretical justification for their positions. The particular governmental action may be criticized as destructive of free enterprise or praised as a measure of social justice. But how meaningful are such phrases in the practical order, and how much assistance do they offer the citizen who is earnestly striving to deal with the political and social issues of the day in a rational manner?

The same individual, for example, who condemns socialism in one breath may actually, though perhaps unwittingly, extol its merits in another. It is not unusual to find people who will vigorously denounce any proposal for public housing as "socialistic," yet who will simultaneously clamor for the city government to take over the local water system. Further inquiry might reveal that such persons' housing needs were adequately met but that the privately-owned utility was failing to supply them with enough water to irrigate their lawns and operate their air conditioners during the summer heat. Such a position, based on expediency rather than principle, is not very satisfying to one who rejects a purely pragmatic or utilitarian philosophy.

How, therefore, is the conscientious citizen to assay the proper role of government in the *concrete* order? Is there any operative principle that he can employ as a guide or standard in determining what particular measures should

properly be undertaken by government? Our approach to political and social problems should, of course, be a prudential one, but as Yves Simon stated, "the truly prudent man, the true man of action, wants to have his prudence enlightened by principle."¹

The great social encyclicals reveal that the pontiffs of the late nineteenth and the present century have been well aware of this need in man. Through the medium of these significant documents, Leo XIII and his successors have endeavored to reduce the field of uncertainty for the prudent citizen by setting up a frame of reference for his guidance in the treatment of social and economic issues. Numerous encyclicals have defined the true role of the state and its relation to the individual. Committed to this, they have set forth a rule of action to guide man in making the specific determinations as to what government may do or not do in concrete circumstances. This functional principle is known as "subsidiarity."

The idea which underlies the principle of "subsidiarity" is as old as mankind.² The Latin word, *subsidium*, gives us the elemental meaning of the term: "assistance," "aid." The principle of subsidiarity, consequently, directs men to assist each other in need. It is the law by which societies of various kinds and at various levels are set up; in other words, societies are no more than groups of men stably organized to perform functions of which individuals are incapable. All societies are solely and exclusively aids to men. The principle of subsidiarity both requires assistance to men from groups when aid is needed and inhibits interference when men can act alone.

¹ *Nature and Function of Authority*, Marquette University Press, Milwaukee, 1940, pp. 3-4.

² For the historical background of subsidiarity see Franz Mueller, "The Principle of Subsidiarity in the Christian Tradition," *American Catholic Sociological Review*, 4 (October, 1943) 144-57.

MODERN FORMULATION

Subsidiarity was first formulated as an operative standard in *Rerum Novarum* and more fully developed in later encyclicals. Leo XIII expressed the essence of the principle when he stated:

it is proper that the individual and the family should be permitted to retain their freedom of action, so far as this is possible, without jeopardizing the common good and without injuring anyone If any injury has been done to or threatens either the common good or the interests of individual groups, which injury cannot in any other way be repaired or prevented, it is necessary for public authority to intervene.³

And in similar terms, Pius XI declared in *Quadragesimo Anno*:

just as it is wrong to take from the individual and hand over to the community what the individual can accomplish by his own initiative and enterprise, in the same way it is an injustice, a grave evil, and a disturbance of right order to transfer to greater and higher society what can be effected by smaller and lower groups.⁴

Subsidiarity connotes that the lowest unit of society which is able to accomplish a particular function in an adequate and effective manner and without detriment to the general welfare should be permitted to do so. Thus, if a task essential for man's well-being cannot be performed by individual or family efforts, it should if possible be undertaken through voluntary organizations (trade unions, professional associations, cooperatives) or through neighborhood action as the circumstances may demand. If, however, these lesser societies are unable to solve the problem effectively, then assumption of the task by the lowest level of public administration capable of handling it is called for. In some instances this will be the city or county authorities, in other cases the state or national government.

³ *Rerum Novarum*, n. 28.

⁴ *Quadragesimo Anno*, n. 79.

SOURCE AND IMPLEMENTATION

Two questions present themselves at this point: 1. upon what logical premises is the concept of subsidiarity based and 2. how can it be made operative in the practical order?

IN RESPECT to the first, it should be emphasized that the principle does not spring from any a priori philosophical or religious tenets but from the *reality* of human nature itself.⁵ Two fundamental reasons stand behind it: one based on an analysis of the nature of man, the other on his experience. The former starts from premises that have been established by a reflective examination and study of man and concludes that the temporal end of the individual is the development and perfection of his being as a rational creature. Conversely, it holds that the purpose of the state and of the lesser social groups is to aid man in this task of self-fulfillment. As Pius XII declared in his Christmas Message of 1942, "the origin and primary scope of social life is the conservation, development and perfection of the human person."

Since man is a perfectible creature, he needs association with others for the better development of his capacities. This applies to his cultural, intellectual and moral well-being as well as to his material good. And since the common good or the self-fulfillment of all must necessarily be dependent upon the co-operative effort of all, it follows that man will achieve his personal end best by social as well as individual action. The danger of excluding the individual from an active and responsible role in the social process is pointed out in Father Messner's statement that "the individual's self-fulfillment is radically foiled if his social impulse is restricted

⁵ It might also be noted that subsidiarity is not an exclusively Catholic principle but one that is subscribed to by social and political thinkers of many faiths.

Here and Everywhere

Labor can have no effective voice as long as it is unorganized. To protect its rights it must be free to bargain collectively through its own chosen representatives.

THE AMERICAN BISHOPS,
The Church and Social Order, 26

to an ignoble, passive, subservient role and is deprived of any active and constructive part in shaping the life of the community, political as well as industrial."⁶ By assuming tasks which private initiative is capable of handling, government deviates from its *subsidiary* character and lessens the opportunity for personal growth.

DEVELOPMENT FROM ACTION

That self-help leads to self-development needs little elucidation. Just as one's body cannot be developed physically by letting others perform the calisthenics, neither can his intellectual and moral faculties be enlarged when all decisions as to his social and economic life are made for him by higher authorities. Those who have lived in small towns know that the uniqueness of the individual person has a better possibility of recognition in the lesser units of society and public life. Membership on the local school board or even service with the volunteer fire department brings to the individual a feeling of participation in the community good. So too, neighborhood improvement projects to curb blight in the larger cities through the cooperative efforts of the residents (such a program is presently being undertaken in the

⁶ Johannes Messner, "Freedom as a Principle of Social Order: An Essay in the Substance of Subsidiary Function," *Modern Schoolman*, 28 (January, 1951) 103.

city of St. Louis) help to develop a sense of personal responsibility and civic pride. Membership in a labor union or professional guild offers similar rewards by enabling the individual to play a constructive role in the discharge of tasks (e.g., the maintenance of industrial peace or the establishment of professional standards of conduct) which otherwise would have to be undertaken by the state.

Participation in these varied activities expands the capacity of the individual, broadens his perspective, stimulates his creative talents and enhances his dignity as a human and self-determinative being. There is a distinct loss suffered whenever men, "instead of having affairs of their own to manage, on which to think and to deliberate with hope, with responsibility, with the dignity of initiative and choice, . . . have but to take orders and carry them out in the management of common affairs."⁷

PUBLIC AUTHORITY'S PLACE

The emphasis on individual initiative as a means of self-perfection must not lead one to ignore the fact that many problems of a social and economic nature cannot be satisfactorily handled by private means. To insist that public authority refrain from intervening in such instances would be a distortion of true individualism. While the common good of society is best obtained by leaving to each person as large an area of freedom for his development as possible, this area must remain at all times commensurate with the general welfare. It is not always easy, as we are constantly reminded in our daily affairs, to correlate the private good of the person with the good of all. Yet this correlation would be made less difficult in respect to many of the current issues if subsidiarity would be recognized as the

guiding rule. Its acceptance and proper application would undoubtedly dispel much of the haziness and loose thinking which now surround these matters.

THE second basic reason for subsidiarity is an empirical one. Experience has demonstrated that the closer an individual is to a problem and the more directly he is affected by it, the more familiar will he be with its ramifications and the more concerned as to its solution. The decisions arrived at in such cases usually prove more effective than those made by remote authorities since they reflect the particular needs, wishes and pattern of living of the group involved.

INEFFICIENCIES NOTED

When, on the other hand, tasks are transferred from the control of those immediately concerned to some more distant agency, their treatment tends to become impersonalized, detached and general. Likewise, when lesser social groups and smaller political units are denied the opportunity of handling those matters within their competency, the burden on the central organs of government is disproportionately increased. Pius XI pointed this out when he counselled the state to "leave to those smaller groups the settlement of business and problems of minor importance, which should otherwise greatly distract it. Thus it will carry out with greater freedom, power and success the tasks belonging to it alone because it alone is qualified to perform them . . ."⁸

TO DEMONSTRATE the validity of subsidiarity as an abstract principle is not in itself sufficient. It is also necessary to show how it can be made applicable to the concrete problems which confront society; that is, how it can be transferred from a theory to an operative standard of human ac-

⁷ Yves Simon, *Philosophy of Democratic Government*, University of Chicago Press, Chicago, 1951, p. 130.

⁸ *Quadragesimo Anno*.

tion. The fault of many individuals—and this has by no means been confined to the unintelligent—is to arrive at decisions in the practical order merely by paying lip service to some principle while neglecting to investigate the particular factual situation in question. Little purpose is served by speaking of a living wage or the natural right of private property without an awareness that the contents of such a wage or the extent of the right of private ownership are dependent upon many variable factors of time and place and condition. The influence of these factors upon the conclusions of the natural law was noted by St. Thomas when he said, "that which belongs to the natural law is modified according to the different states and conditions of men."⁹ Or in the words of two contemporary writers:

our analysis of human nature prepares us to accept variability in the situation in which men stand to one another . . . the common good (a social gain achieved by the complementation and supplementation of individual action) is in turn, the work of given men of a given time and place.¹⁰

NEED FOR FACTS

It is not enough for the social scientist or the ordinary citizen, whether Catholic or not, to enunciate principles while avoiding factual situations. The social encyclicals were not written to eliminate the need for empirical studies of social processes but to provide a frame of reference within which the facts as they exist in the order of reality might be analyzed. And the facts, as St. Thomas explained, must be gathered from observation and experience because it is in this way that man acquires knowledge.

The widespread tendency to arrive at easy decisions merely by citing principles or even clichés can work serious

On "Give-aways"

... The civil power must not be subservient to the advantage of any one individual, or of some few persons, inasmuch as it was established for the common good of all. . . .

LEO XIII, *Immortale Dei*, 2

harm to the social body. It would be wrong, for example, to condemn public housing as violative of the principle of subsidiarity without knowledge of the surrounding facts. The only way that we could determine the propriety of governmental action in this field—the only way, in brief, that we could make the principle of subsidiarity applicable to reality—would be to ascertain by empirical investigation whether the housing needs of the people were being adequately cared for through private means. If they were, public action would be uncalled for. If, however, careful study revealed that segments of the population were being improperly sheltered and that private initiative was unable or unwilling to make the necessary housing available, governmental action (at the lowest level capable of meeting the problem) would be called for.

FACTS AND PRINCIPLES

The question is not an emotional one. It is simply an objective matter to be determined by a factual investigation of the housing needs of the people and of the means for fulfilling them. Once the evidence has been obtained, the situation can then be viewed within the framework provided by the principle of subsidiarity. Both facts and principles go hand in hand. Without the first, the latter remain academic; and without operative principles, the facts are nothing more than collections of assembled

⁹ IV *Sent.*, 26, 1, 1, 3.

¹⁰ P. S. Land, and G. P. Klubertanz, "Practical Reason, Social Fact, and the Vocational Order," *Modern Schoolman*, 28 (May, 1951) 246.

data without real meaning or significance.

With society becoming more complex and interdependent, many functions once performed by private initiative can today be accomplished adequately and efficiently only with the resources and under the direction of the organized state. As the present Pontiff declared, "no one of good-will and vision will think of refusing the State, in the exceptional conditions of the world today, correspondingly wider and exceptional rights to meet popular needs."¹¹

The gravitation of functions toward the central organs of government in democratic countries has been brought about not by any ambitions that public officials may have had to enlarge their powers but by the impelling forces of technological and scientific developments and the social and economic complications resulting therefrom. Similarly, the movement toward some form of world government has not been motivated by the desire to create a super state but by an awareness of the need for transferring authority over certain matters from national states to an international agency. The development of the thermonuclear bomb and the demonstrated inability of states acting individually or in loose alliance to preserve world peace point to the legitimacy of this approach and its conformity to the principle of subsidiarity. The transfer of power to a higher agency should, of course, never be made unless the facts clearly warrant it. For the moral law demands that the real necessity of such a transfer "be scrutinized with the greatest rigor according to the standards of the common good."¹²

Almost 2,500 years ago, both Plato and Aristotle wrote that the state came into being because neither the individ-

ual nor the family was self-sufficient. The Christian notion of subsidiarity differs little from this classical concept. Recognizing the insufficiency of the individual, it maintains that the role of the state is subsidiary in the sense of providing help and direction to the individuals and the lesser communities in order that they may "fulfill their essential tasks in life in self-respect and self-determination."¹³ The object of political government is not to absorb or destroy the members of the social body or to furnish the manifold benefits which other social institutions are able to supply; its aim is simply to make it possible for society itself to function properly in the interest of the good of all. The degree of governmental assistance and control required to accomplish this purpose is dependent upon the historical circumstances of time and place.

In making the determination as to government's role in specific cases, a sympathetic understanding of the principle of subsidiarity is imperative if rational decisions are to be made.

¹³Messner, *op. cit.*, p. 103.

SPECIAL SERIES

The American Catholic Family in a Complex Society

in seven articles

JOHN L. THOMAS, S.J.

¹¹Encyclical Letter on the *Function of the State in the Modern World*, (*Summi Pontificatus*), 1939.

¹²*Ibid.*

Building Home Builders

Quebec's Christian Family Living Institutes

SISTER FLORENCE MARIE, S.S.A.

NOTED for its cultural stability and cohesiveness, Quebec consciously opposes the disintegrating effects of industrialism and urbanization. One instance of this is an organized effort to solidify its traditionally strong family institution.

The approach to the family problem is predominantly positive. Housing projects, household-arts courses for married women, family retreats, marriage-preparation courses for engaged couples, homemaking courses in schools are found in Quebec as elsewhere. Quebec's unique contribution to family living is the four-year junior college, *Institut familial* or Christian Family Living Institute.¹ Its aim is to give professional training to future wives and mothers.² This new system of education promises to strengthen family

life, and other countries are interested in the experiment.³

LONG TRADITION

Quebec has always pioneered in family life education. In colonial times the Ursulines and the Congregation of Notre Dame had schools at Quebec and Ville-Marie to train French and Indian girls in religion and household arts. However, as education became more uniform for boys and girls, home economics tended to disappear from the curriculum.

In 1882 Bishop Dominique Racine of Chicoutimi invited the Ursulines to open a school for family living at Roberval. Their program won high praise from the International Office of Home Economics at Fribourg, Switzerland, for successfully integrating household training with the elementary school program.

In 1905 a high-school program combining home economics with traditional

¹ This article is based upon a thesis, *The Christian Family Living Institutes of the Province of Quebec*, written by the author under the direction of Rev. John C. O'Connell, S.J., chairman of the department of sociology of Boston College, and recently published in mimeographed form by the Department of Education of the Province of Quebec.

² "We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation." Pius

XI, "Christian Education of Youth," *Five Great Encyclicals*, Paulist Press, New York, 1948, p. 58.

³ M. Cronenberg, "School for Brides," *Catholic Digest*, 12 (November, 1947) 87-89; G. de Champris, "L'Enseignement ménager dans la province de Quebec," *La Croix*, April 15, 1949, p. 3; R. L. Evans, "Schools that Teach Happy Marriage," *Coronet*, 27 (February, 1950) 69-72; E. M. Brown, "Glamour Girls of Canada," *Catholic Digest*, 18 (January, 1954) 17-23; E. M. Brown, "Schools for Happy Marriage," *Sign*, 33 (January, 1954) 64-66.

subjects was inaugurated. This school, affiliated with Laval University in 1909, was called *École classico-ménagère* to stress its two-fold program. A fifth-year teacher-training program, initiated in 1920, became increasingly popular when home economics was made an optional subject in elementary and high-school curricula in 1922. In 1937, when home economics became obligatory in all elementary schools, there were sixteen regional teacher-training institutions with 229 students; the number has since increased.

To change public opinion (which tended to look down on these schools, much as Americans look upon trade schools) Mgr. Albert Tessier expanded the program from a two-year terminal course for grades ten and eleven to a four-year program through grade thirteen and allotted two-thirds of the time to cultural and religious education.

MOVEMENT SPREADS

There are now 41 of these schools operated by 28 religious communities with a total enrollment of 2,358 students. The largest and most representative school is the Institut familial bilingue of Saint-Jacques, which had an enrollment in September, 1954, of 235.^{*} Its directress, Sister Marie-Jeanne-de-France, S.S.A., first president of the *Association des Instituts d'Éducation Familiale*, is recognized as a leader in family-life education.

Saint-Jacques is unique in preparing teachers for either French or English schools, since the fourth year is taught in both languages. There is growing demand for a complete course in Eng-

lish for Catholic students of Canada and the United States.

Traditional subjects, Latin, algebra and even history are omitted in favor of courses for training the ideal wife and mother. Some world history is taught through the lives of great historical figures, and Canadian history is recalled by celebration of local and national anniversaries. Science laboratories are standard, but topics are selected which pertain to household arts or hygiene. Courses in anatomy, physiology, home nursing, prenatal, infant and child care are given by professionals: doctors or nurses.

Stress is laid on caring for the whole child—body, mind and soul. Government publications like *The Canadian Mother and Child* and a book similar to *Your Child from One to Six* serve as texts on the physical and psychological development of the child. Brother Norbert-Marie's *La Vie de la Grâce* is concerned with its spiritual formation.

A SPECIAL feature of the Institutes is a two-week stay for junior students in a foundling home. Having been instructed in pedagogy, child psychology and care, they go in groups of ten to fourteen, under the supervision of a teacher, for clinical work. Each student is given complete charge of an infant aged six months to one year. There are several instruction periods daily, each followed by supervised practice. Later in the stay they are each entrusted with the care of an even younger infant.

Under supervision they also visit departments for crippled or abnormal children. There are opportunities to apply techniques of child psychology while observing groups at meals or play. One of the most important visits is paid to the adoption office where each learns the case history of the children in her care and of their parents.

^{*} Provincial data from *Rapport du Service de l'Éducation familiale, Année scolaire, 1953-54*, Département de l'Instruction publique, Service de l'Éducation familiale, Québec; enrollment at St. Jacques from a letter to the author from Sister Marie-Jeanne-de-France, directress of St. Jacques, dated October 29, 1954.

These young "mothers" show affectionate interest in their charges and soon compete to have the best-groomed babies. Some return later to adopt children they have grown to love. This stay at the foundling home is a memorable and formative experience.

PRACTICE LIVING

A related project is practice house-keeping assigned to juniors and seniors. Each spends a week in a three-room apartment completely furnished with modern equipment. On a limited budget she is to market judiciously for balanced and appetizing meals for a family of five or six. She also prepares one elaborate dinner which faculty members attend. Her grade is based on budgeting, culinary art, poise, taste and ability to entertain guests. At the end of the week the student must clean and launder so that the home is ready for her successor. She is not excused from regular class attendance during this period.

Thrift and the habit of saving are stressed through the four years. Accounts must be kept, and courses in bookkeeping, marketing, budgeting develop administrative skills. Moreover, students are members of savings clubs and school cooperatives, so that they learn the organization, management and advantages of these stores. Student directors organize study clubs to familiarize new students with the background, motivating principles and proper functioning of cooperative organizations.

While thrift is stressed, the natural feminine desire for graceful living is not neglected. Courses in art, designing, interior decorating and crafts develop taste and refinement. Art courses are used to prepare suitable ornamentation for religious feasts and the liturgical cycle. The regular program is supplemented by advanced training under the direction of experts.

Institute students are expected to be-

come expert seamstresses. By third year they make dresses, women's coats or suits and clothing for young boys.

Cooking is understandably emphasized. In first year half of the weekly five-hour period is spent on the careful preparation of one main dish; the second half covers a complete, though simple menu planned around the principal dish. Initiative, cleanliness and thrift are considered paramount.

Ease in preparing balanced menus is expected of second-year students. They know the cost and nutritive value of different foods and are ready to receive guests with a well-appointed table. Social teas, light lunches and picnic meals are also part of the program.

Upper classmen give at least two two-hour lessons monthly to beginners. They also prepare ten complete meals—a few quite elaborate, with several courses including shellfish and game. Table appointments and complete servicing are part of the responsibility. These students also learn to prepare meals for the sick.

Dietetics is taught through all four years. Balanced menus, fitted to limited budgets and Canada's climate, are prepared. Cognizance is taken of varying needs for families of industrial, clerical and professional workers. Skill is acquired in preparing special diets for infants, adolescents, laborers, sedentary workers, pregnant women and the aged.

FAMILY LITERATURE

Even the ordinary literature course is adapted to prepare home-makers, since all selections deal with the child and the home. In this way the ordinary survey covers the range of French and Canadian literature while meeting the special needs of the Institutes.

Examiners rate practice teachers on posture, diction and language in addition to content, presentation and adaptation to the group being taught. Topics are assigned 45 minutes before the

test, and the student is told the type of audience she will address. Only an outline is permitted, but a few words of introduction and conclusion are allowed *in extenso*.

Correctness of speech and clear diction are especially emphasized in speech classes, practice teaching and singing. The three weekly singing periods are equally divided between sacred and folk music. Besides, since singing is a morale builder, pupils are allowed to sing whenever circumstances permit. Students strive to learn one new song weekly to develop a repertory for lullabies, family gatherings and parish activities.

CO-CURRICULAR activities, notably study and discussion clubs, supplement the regular courses. Thursday clubs concern pedagogy, child care, natural history, literature and social studies. Saturday clubs treat of Christian family living and its problems in modern times. To encourage active participation by all, students are divided into small groups for open forums, quiz tests, dramatic presentations and panel discussions. Current books, magazines and newspapers furnish source material. Twice each month on Sunday evenings, the entire student body and faculty are invited to a family gathering prepared by a group of pupils supervised by the school director. Songs, parlor games, folk dancing and short plays enliven these social affairs.

Folk-dancing is taught as part of physical culture. Keeping fit is emphasized for good work and morale at school, as well as for fulfilling one's duties as an adult Christian citizen later. Games and sports are strongly encouraged. A sports committee acts as a clearing house for information about indoor and outdoor games and organizes intramural programs.

Dramatic presentations at the study clubs and entertainment sessions serve as vehicles for presenting etiquette and the social amenities. Formal etiquette classes in all four years are supplemented by an interesting project to help each student do intensive constructive work on her character.

PERSONALITY DEVELOPMENT

Personality reports are made out regularly as a diagnosis helping toward self-improvement. The report was originally sent to parents; now the trend is to consider it the student's personal and private record. She is encouraged to consult with faculty members about means of improvement in the hope that intelligent and patient use of these personality reports will foster enduring growth from within. Coercive procedures are discouraged because of their dubious educational value.

MOTIVATION for this project—and for the entire system of education—is primarily religious, the development of an intensively Christian life. Accordingly, formal courses treat religion more as a manner of life than as a science. The subject matter is divided into three parts: liturgy and scripture, feminine spirituality and Christian doctrine.

Study of liturgy and scripture centers upon Sunday Mass, a practice that will continue throughout life. Through group study of the Proper of the Mass, the principal events of Christ's life and the main doctrines of the Church are reviewed in the setting of the liturgy. Group leaders elucidate the theme of each Mass with pertinent scripture passages, and open discussion at regular Saturday sessions centers on these. Each group chooses a key sentence or prayer to serve as a practical reminder during the following week. Posters and bulletin boards may be used to share group experiences with the entire school. It is

hoped that the practice of preparing Sunday Mass by group discussion will be continued later on in the home.

The habit of mental prayer is stimulated as a foundation of feminine spirituality. Graded texts prepared for Institute students by Abbé Llewellyn help students learn how to give spiritual meaning to ordinary actions and experiences of life at school, in the community and in the home.

Likewise, dogmatic truths and morality are linked with everyday life and customary devotions so that students come to realize that ordinary family life is fertile ground for Christian perfection. The encyclical on Christian Marriage is studied in detail. One of the Christian doctrine texts, written especially for girls, stresses development of a truly Christian personality and the service of God and of neighbor. Each student is encouraged to begin a home library for her own religious formation and that of her children.

FAMILY GROUPS

The family project, initiated at Rimouski Institute and now generally adopted, keeps constantly before the students the high career of wife and mother and uses every opportunity to prepare for it.

In this project the student body is divided into "families," each consisting of a Mother (usually a senior), a Big Sister (usually a junior) and about six children (lower classmen). Some schools assign incoming freshmen to families in mid-August. Mothers write to their children to welcome them into the family circle and the school. On entrance day Mothers and Big Sisters are on hand to help new students feel at home from their first moments.

General upkeep of school rooms is usually the responsibility of individual families. Ordinarily family groups are together for meals, where the Mother is responsible for directing conversation,

Equal Wages

Indeed, we have on a former occasion pointed out that for the same work output a woman is entitled to the same wages as a man.

PIUS XII, *Woman's Duties*

seeing to etiquette and caring for any child needing special attention. Baptismal anniversaries are celebrated by the family group. Dishes and menus of the cooking lessons—and the adventures and trials of the day—are shared with one's family. Children rely on the encouragement of Mother and Big Sister in difficulties. Work and meals are shared during the housekeeping week of Mother or Big Sister.

The supreme occasion for group work is the week assigned each family to supervise the routine operation of the school and take over the Sunday evening social gathering for the whole school. If well-executed, this project has been found to have a marked influence for good, favoring growth of self-control, initiative, disinterestedness and devotedness. Both teachers and students have come to regard the family projects as vital parts of the educational life fostered by the Family Institutes. Gratifying results have impressed many observers, and similar programs fitted to local needs have been introduced in normal schools, day schools and private academies.

STUDENT ACTIVITIES

The most important student organization is the Catholic Action unit, popularly known as the J.E.C.⁵ Members are few, but these are natural leaders chosen with great care and given special training to influence the whole student body. Their initiative makes campus activities fostering Christian

⁵ J.E.C. — Jeunesse Étudiante Catholique (Young Catholic Students).

social habits a permanent feature of each Institute. Cooperatives, savings clubs, committees on games, songs, decorations, posters and the liturgy stay vigorous through the public-spirited devotedness of J.E.C. leaders who either direct these activities or support others whom they have persuaded to assume responsibility. Besides furthering school projects, the *Jécistes* carry out directives from J.E.C. headquarters.

Interscholastic activities are few. Sports and socials are consistently intramural so that contacts with other schools are made chiefly through J.E.C. conventions or joint pilgrimages. Pupils look forward to meeting students of other Institutes after leaving school as members of an association founded for their interests and for furthering the work of the Christian Family Living Institutes.

As students are expected to cooperate fully with local organizations of all kinds after graduation, they are constantly reminded that activities within the school community serve as an apprenticeship for community participation and leadership in later life. To favor easy transition from school to adult social life, students are encouraged to accept invitations to address women's societies in the vicinity of their Institutes. Informal social gatherings usually follow.

The entire Institute program is selected to give professional training to the future wife and mother while inspiring her with enthusiasm for her vocation. The Institute graduate looks with calm assurance to a career that will allow her to serve God by giving herself to others as mistress of a home or as a Bride of Christ and a spiritual mother of His children. Most graduates marry; a good number become religious, while a small proportion select life-long careers as teachers of domestic arts.

The Institute system is remarkable less for the wide range of subject mat-

ter, which includes religious and cultural as well as practical fields, than for the concrete projects through which students put this matter into practice during school life.

The stay at the foundling home gives students experience in child care, while the housekeeping week tests training in housecleaning, laundering, budgeting, meal planning and preparation and etiquette. Home nursing courses, with opportunities to care for sick companions, provide for future emergencies. Religion, psychology, pedagogy and ethics are applied in personality reports and the follow-up of self-appraisal and correction. The "family" group trains members in adjusting to group life and in giving guidance. Practice teaching assures a firmer grip upon subjects and develops poise and self-assurance. Finally, well-chosen co-curricular activities stimulate cooperation in social worship; recreation and economic programs foster social consciousness.

The ideals and practical projects of the Institutes have already been adopted by various branches of the Quebec educational system. High schools, normal schools and private academies have adapted Institute programs to local needs in the hope of inspiring girls with an appreciation of the nobility and importance of their future careers as wives and mothers. The Christian Family Living Institutes are set up with an eye to the home, and they are already the dynamic core of a movement which is revitalizing education for family life in the entire educational system of Quebec.

Quebec's unique contribution to family education, then, is the development of junior colleges, called Institutes of Christian Family Living, which provide for the spiritual and cultural development of young girls while preparing them to be competent and responsible wives, mothers and community members.

Christian Sociology

An Urgent Need in Our Day

JOHN J. KANE

PERHAPS there is no form of academic life lower than the "Catholic" sociologists. Unlike the prophets, they are without honor either at home among their Catholic associates or abroad among their non-Catholic colleagues. In Catholic circles their subject matter is apt to be considered almost anathema and they themselves, whether priest, religious or lay, suspect. If sociology is not confused with socialism, it is certainly identified with secularism, and an impression is created that all these matters might much better be handled in philosophy.

Yet the Holy Father, well aware that social reform is contingent upon an adequate system of social science, has called for establishment of professorships of Christian sociology at all institutions of higher learning. When some Catholics have recovered from the shock of discovering the word Christian linked with sociology by the Holy Father himself, they may be led to reconsider the entire matter.

ANCIENT SCIENCE

The only thing new about sociology is the word itself—and the method. The material is as old as man, or at least dates back to that dim, distant day when man began to think about himself and his associates. As knowledge of society grew, so too did man's approaches to his relationships with other men. Ultimately economics and polit-

ical science emerged as separate disciplines and limited themselves largely to man's economic and political life. Sociology, as envisioned by August Comte, a French scholar of the early nineteenth century (who is the author of the term but scarcely the founder of the discipline), was a comprehensive view of man involving all aspects of his human relationships. But Comte was a positivist, and here is where the trouble began.

Comte denied the validity of metaphysical speculation, final cause and the absolute. He believed man had passed through two outmoded stages of knowledge—theological and metaphysical. Now the millenium was at hand in which former frames of knowledge were repudiated in favor of an exclusively empirical approach.

Perhaps one of Comte's chief claims to fame today is that he was the first sociologist, so called, who was guilty of value judgments. From Comte to the present moment, sociologists have persistently opposed value judgments—and have just as persistently made them. Value judgments may be held in abeyance as one attempts an objective analysis of what society is. But value judgments are inevitable appendages for purposive action. They identify goals as desirable or undesirable, and such identification is the function of social philosophy, not sociology. Unless so-

ciology is to be a purely decorative art or science, it must be ultimately joined with social philosophy for application to society for purposes of social reform. The wide use of value judgments by secular sociologists is tacit admission of this fact. Today Comte's sociology is as dead as its author and buried nearly as long. Many American Catholics are still unaware of its demise or funeral. They continue to oppose with vigor and indignation a non-existent entity.

A recent article and subsequent comment upon it raised this issue on a somewhat different level.¹ The author, "Everett S. Graham," who is a professor of political science in a large secular university, speaks of a "sectarian offensive being carried on in the name of scientific methodology," of a new methodological crusade which is "an ingenious and militant atheism." He might have won a more favorable hearing from his secular colleagues in the social sciences if he had laid less stress upon their apparently deliberate attacks on Christian realities and, instead, had pointed out that contemporary positivist methodology has trapped them within a system which is unable to integrate into a scientific system the non-empirical realities they cannot escape as rational human beings.

FIELD BROADENED

Contemporary sociologists make no claim to study all aspects of human relationships. In fact since Comte's time they have had to move over to make room for social psychology and a more scientific anthropology. They do, however, concentrate upon social relationships with emphasis upon the study of groups. In the United States they appear to be the major students of marriage and the family, criminology, penology, demography, urban life, social

change and social problems. They employ statistics as *one* of their methods, but questionnaires, schedules, case histories and other techniques are used just as frequently. They do believe in an empirical approach. Like Sgt. Friday, they only want the facts. When they get the facts they try to determine the factors. For instance, what appears to be the common denominator of juvenile delinquents' backgrounds? Under what circumstances are divorces most common?

They believe that if certain factors appear to be very common, beyond expectations of chance, such factors should be studied as possible causes of crime and divorce. But before any conclusions can be drawn, the sociologist must compare such factors with those found in the lives of non-criminals and the non-divorced. For this latter reason sociologists must understand the "normal" or "ordinary" functioning of society. They are not interested exclusively in the pathological, neither do they exclude it. Actually the sociologist studies the "normal" or "ordinary" functioning society for more reasons than this. There is the whole matter of social change and the entire structure of a society which involve much more of the "normal" than the "abnormal." In fact the direction and the long-range ramifications of social change constitute one of the most important aspects of sociology, particularly for social reform.

THIS is scarcely a complete statement of the field and methods of sociology but more is impossible here. Sociologists, however, make no claim that their instruments are sharp enough or their conclusions valid enough to merit infallible pronouncements. Some aspects of man can never be studied in this way. They would insist that more can be learned about the matters they study in this way than by arm chair soliloquizing or more forceful state-

¹ Everett S. Graham, "Value-free Methodology: a Sectarian Weapon," *America*, 92 (October 9, 1954) 37-39.

The Pope Speaks

Many and serious are the problems in the social field—whether they be merely social or socio-political. They pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the church.

PIUS XII, to the Hierarchy on the close of the International Marian Congress, 1954.

ments of vested interests. Christopher Dawson in "Sociology As a Science" sums it up very well:

The problem of sociology is probably the most vital scientific issue of our time, . . . There can be no scientific civilization without a science of society. You cannot plan the future of society if you have no knowledge of the true nature of the society in question.

In view of Catholic concern over social problems, divorce, delinquency and such, it may appear strange that sociology is not taught in every Catholic college. Many papal encyclicals have been at least quasi-sociological and have dealt at length with the material of this field. If such matters merit the attention and advice of the Holy Father, one might properly conclude they merit the attention and study of Catholics. They do, and the recent statement of Pius XII relative to professorships of Christian sociology underscores the fact. What then is the trouble?

SECULAR VALUES

The valid Catholic objection to sociology is that it is not Christian, or to put it more correctly, the value judgments, those inevitable appendages to sociological conclusions, are based upon a secular philosophy of life. Catholics, who happen to be professional sociolo-

gists, do not draw their value judgments from secular philosophy. Neither, of course, do all sociologists who are not Catholics. Some of the latter, however, do. Furthermore, a science or an art is almost invariably intertwined with the names and attitudes of its foremost practitioners. If American sociology appears to be inevitably secularistic, it is largely because Catholics have not entered the field in adequate numbers either to question such influences or to divert the stream of sociological thought in American society. Consequences for American sociology and American society have been far reaching.

Certain legislation and social practices in the United States stem in no small measure from sociology. In the past at least some American sociologists openly advocated divorce, contraception and eugenic sterilization. Some today still preach—and the word is quite properly used—moral relativity. Now there is a very curious angle to this which deserves consideration. At that point where a sociologist begins to advocate a law, an attitude, a social practice, he is no longer a sociologist, but a social philosopher. Secular sociologists have been quite good sociologists. As a group they have been much superior to most Catholics. On the other hand they have been poor social philosophers. When Catholics attack sociology as it is known in the United States, they are really attacking philosophy as taught and understood in the United States. It is secular philosophy, not sociology which must be feared.

CATHOLICS, on the other hand, have developed an excellent social philosophy but have failed to develop sociology adequately. Catholics, as a group, tend to be long on philosophical and theological conclusions but short on empirical facts. As Rev. Joseph Fitzpatrick, S.J., put it, they sometimes

have a theological conclusion for a non-existent situation. Worse still, certain ethics texts will attempt to adduce sociological reasons for a thesis. For instance, it is stated that polygyny is contrary to human nature because it awakens jealousy among the wives. No doubt it would in American society, but there are several primitive societies in which a wife orders her husband to acquire an additional spouse. Polygyny, it appears, is immoral whether it causes jealousy or not. It is both poor ethics and poor sociology to argue the case even partially on these grounds.

SCIENCE AND PHILOSOPHY

Christian sociology, which would no doubt involve all the social sciences, not just sociology, would mean first an understanding of society as it *is*, on the basis of empirical evidence. It would likewise involve an understanding of what society *ought* to be on the basis of Catholic social philosophy. It would ultimately mean a superior sociology and a more realistic social philosophy. It would likewise equip students to translate the papal encyclicals into action. It could result in development of sociology to such an extent that much of the secular values now in it would be successfully challenged by competent Catholic scholars.

Such an attempt is fraught with difficulty. There is a certain timidity among some Catholics about objective studies of what is. Since certain things ought not to be, it is quite comfortable to pretend that they are non-existent. When Leo XIII called attention to the plight of the workingman, some American Catholics said it just wasn't so in the United States, and some continue to say so. You see, if your eyes are actually open to the evils of the world, you must assume a Christian obligation to do something about them. You are practically obliged to enlist in Catholic Action. The end result of such might

well be the fire upon the earth described by Father Furfey.

There is another disquieting aspect about teaching sociology in Catholic colleges. Dare we expose our youth to some of these writings? The truth is we dare not fail to expose them. Many attitudes of their contemporaries in the world have been shaped by such writing, and if this is to be refuted it must first be understood. It is far better to learn such things within a Catholic college where they can be properly evaluated and questioned than outside college walls where they may have a sudden, stunning and devastating effect. We must eschew the kind of hot-house sociology not infrequently offered in some Catholic colleges. The writer's professor in a small Catholic college raised the question in a sociology class about the high incidence of Catholic commitments to prison. He then answered it: there are two reasons why so many Catholics are in jail, first, they are not Catholics; second, they were framed. Opposition to the teaching of an empirical type of sociology comes mainly from those who are more Catholic than the pope. Perhaps the pope's advocacy of a Christian sociology may result in some of these trying to approximate the Catholicism of the Holy Father.

Even a casual observer of the American scene is aware that Catholic social thought has made little impact on it. Today we desperately need a twentieth century Aquinas to do for social science and social philosophy what the Angelic Doctor did for Greek philosophy and Christian theology. But such an integration is impossible while suspicion and distrust of social science prevails. Until that blessed day we shall watch and bewail the continued secularization of our social science, and our society will bemoan the low estate of Catholic social philosophy in the United States.

First of a series . . .

CATHOLIC FAMILY

in a Complex Society

JOHN L. THOMAS, S.J.

THE comedian who stated, "I was born young of a mixed marriage—male and female," was as wise as he was witty. We are all born "young" of a "mixed" marriage and this explains why the family is such a universal human institution. Wherever men are found grouped together in community life, there we find the family. For human nature is manifested bisexually—in a male and female, mutually complementary partners in the reproductive act, and offspring are born "young," requiring nurture, protection, training and instruction during long, formative years.

Universally, therefore, the family combines two basic functions. It controls sexual behavior for purposes of reproduction, and it provides for the organic social development of offspring. As a social institution, the family is characterized by common residence, economic cooperation and reproduction. These distinctive functions—sexual, reproductive, economic and educational—invest the family with a many-sided utility rendering its universality inevitable. Hence the family appears in every human society as the only workable adjustment to a series of essential human needs.

This does not mean that the family is similar and unchanging the world over. Man is a rational animal, not a creature of instinct. He is capable of

working out many ways of satisfying his wants. As a social being he tends to satisfy his needs by establishing relatively stable sets of patterned relationships called institutions. The "pattern" at any given time will depend on available resources, the way he defines the need to be satisfied, and ultimately, on his concept of the origin, nature and purpose of himself and of society.

WIDE VARIATION

Consequently, the family as an existing institution will reflect the state of available resources, current definitions of sex and parenthood, and finally, prevailing concepts of the origin, nature and purpose of man. Hence, family systems will differ *structurally*, that is in the sets of relationships established to fulfill the various functions which the family performs in a given society; and *ideologically*, that is, in the way men think about these relationships and functions and the values that they assign to them.

History and the contemporary world reveal a variety of family systems. The simple familial unit of husband, wife and immature offspring (the nuclear family) may exist as the only recognized type or it may be combined with other units into close-knit, larger aggregates (the extended family). Family functions may be extensive and

inclusive so that the family becomes the primary unit for the exercise of such activities as worship, recreation, education, protection, production and social intercourse, or they may be narrowed and reduced to the basic four enumerated above. Statuses and roles of family members may be variously defined, ranging from the subordination of wife and children in the patriarchal system to the more or less equalitarian ideal existing in the modern American family.

Each variation represents a way which men have found more or less satisfactory in fulfilling their sexual and parental needs. The range of possibilities is considerable, but not without its definite limitations rooted in the character of the sexes themselves. To be sure, a specific family type is a cultural product, but the bisexual character of human nature is not the product of culture. The existence of male and female possessing mutually complementary reproductive attributes is the unchanging, elemental potential which is culturally channeled into distinctive familial statuses and roles in each instance. It is the fact that man is born "young" of a "mixed" marriage which provides the basis for every family system.

IN A large, complex, heterogeneous society such as our own, divergent concepts of the family exist simultaneously. In general, American families tend to resemble each other structurally; ideologically, they may be poles apart. In structure, they tend to be small, relatively "closed" units composed of husband, wife and immature offspring. Status and roles of members are rather uniformly defined. In ideology they vary widely according to divergent value systems current in society. Is the contract establishing the family permanent or dissoluble at the will of the parties? Is it a natural con-

tract or sacramental? Should the exercise of the reproductive drive be confined only to marriage? May its primary purpose be thwarted for the sake of obtaining secondary benefits? Does the mutual development and self-realization of the spouses hoped for in marriage place a primacy on spiritual growth or is it narrowed to include only physical and psychic fulfillment?

There is no general consensus on these basic points. In the values which concern marriage and the family, we have a loosely integrated culture. That is, the cultural "blueprint for behavior" lacks unity and consistency. Concerning marriage and the family, society offers no relatively standardized prescriptions as to what must be done, ought to be done, should be done, may be done and must not be done. Individuals are presented with socially acceptable alternatives in each of these categories, and they must make choices in terms of their personal value system.

What are the *special* problems that the Catholic family must face under such conditions? It should be noted that the translation of religious dogmas and principles into practical social norms is always made with reference to the changing complex of social traditions and cultural institutions into which they are incorporated. We must never forget that the specific social application of a religion depends not only on the inner logic of its moral doctrine but on the type of culture in which they are made.¹ This suggests that the Catholic value system will encounter special problems in a complex society. The question naturally arises, how does a religious minority embracing distinctive concepts concerning the nature of man and his essential institutions secure the social realization of these concepts in a society which no longer accepts

¹ Christopher Dawson, *Medieval Essays*, Sheed and Ward, New York, 1954, p. 55.

their validity as operative principles of organization and action? More specifically, how will American Catholics maintain their marriage and family ideals in a society which does not accept these ideals and, consequently, establishes institutions and practices which either oppose or fail to support them?

BASIC PROPOSITIONS

An adequate treatment of this problem implies some understanding of the following propositions.

1. Catholic marriage and family ideals constitute a distinctive set of values based on a clearly defined concept of the nature, origin and destiny of man.
2. These ideals have functional requisites; that is, their realization in a given society requires the support of related institutions and practices.
3. Change is inherent in every society.
4. It is primarily the dominant group which regulates changes in institutions and cultural practices. These are worked out in terms of the value premises of the dominant group.
5. In a society undergoing rapid change, disorganization and conflict may arise either from the failure to adjust some institutions or practices to modifications in others (cultural lag), or from the introduction of changes in institutions and practices based on a shift in basic value premises.
6. Consequently, a minority can maintain its ideals intact either by isolating itself from the influence of the dominant culture, thus controlling changes; or it can attempt limited integration with the dominant group. In the latter case, its ideals can be maintained under three conditions. First, the system established to implement its ideals must be flexible enough to integrate needed modifications required by the changing social structure. Second, it must distinguish clearly between these necessary adaptations and those innovations in institutions and practices based on premises opposed to its own and rendering the realizations of its own values

either improbable or impossible. Third, when a current social practice must be rejected, the minority must take positive steps to meet the need which the rejected practice was designed to fill.

IT WILL be worthwhile to consider these propositions in some detail so that their full significance may appear. First, Catholics embrace a unified, concise and clearly defined set of values concerning marriage and the family. Specifically, they hold that the marriage contract is sacramental, that the bond is intrinsically indissoluble, that the marital union is the only legitimate channel for the exercise of man's reproductive faculties, that the primary purpose of these generative faculties is, as the term implies, reproduction and consequently, if they are used, they are not to be thwarted in attaining their purpose by the imposition of artificial obstacles; finally, that the family is the fundamental social vehicle for the mutual development, perfection and sanctification of its participant members.

This Catholic "design" for marriage and the family postulates the belief that man is a composite of body and soul, created by God and elevated to a supernatural state by sanctifying grace. God has endowed him with reproductive faculties not primarily for his own pleasure but for the good of the race. Hence man must use these faculties according to the divine plan which demands their exercise only in the monogamous, indissoluble union of male and female. This union has been elevated to a sacrament by Christ Himself. In our culture, Catholics alone embrace this clearly defined "design" for marriage. Others take up intermediary positions ranging from complete rejection of the Catholic design to a fairly close approximation to it.

Second, family ideals have functional requisites. This means that if ideals are to be operative, they must be translated into definite social relationships and

these relationships, in turn, must be supported or, at least, not hindered by the customs, practices and institutions within which they operate. For example, if marriage is accepted as the only legitimate channel for the exercise of the reproductive faculties, it follows that all the relationships between the sexes from youth to old age must be regulated accordingly. This implies the establishment of distinctive customs and practices related to dating, courtship and marriage. In addition, wider social support is required by way of education, literature and recreation so that a total social "climate" is created within which it is possible for normal individuals to live without undue strain on their ideals.

CONFLICT IN CHANGE

Since Catholic family ideals differ considerably from some others current in our complex culture, the attempt on the part of Catholics to implement their value system by establishing specific customs and practices as well as by seeking wider cultural support may lead to misunderstanding, confusion and even conflict. People tend to forget that ideals have functional requisites. Hence, when Catholics rise to support an organization such as the Legion of Decency, they do this because it represents to them an attempt in the practical order to create a social atmosphere within which it is possible for individual members of society to live up to the exigencies of the Christian ideal governing the relationships between the sexes. The fact that such programs are necessary indicates that conflicting value systems are being supported in the culture.

Third, change is inherent in every society. This proposition requires little explanation. It should be noted, however, that American society is characterized by very rapid change. Since institutions are interdependent, a change

in one calls for adaptation in others. Change affects a family system in two ways. First it may alter the basic husband-wife, parent-child relationships. And second, it may modify the meaning these relationships have to the participants. Indeed, analysis reveals that any change in family structure leads to some modification in the meaning of the affected relationships.

Reciprocally, a change in meaning leads to a repatterning of the relationships concerned. For example, the shift from a rural to an urban way of life led to the husband's employment outside the domestic unit, thus modifying the role of the husband and father in the family and depriving the wife of partnership with him in a common economic enterprise. In the adjustments worked out to meet this new situation, not only the pattern of relationships was altered, but the meaning of these to the participants underwent change. Increasing value came to be placed on companionship as expressed in the mutual satisfaction of emotional and affectional needs since it was primarily in this area that the sense of community and mutual participation remained apparent.²

MAJORITY CONTROLS

Fourth, the dominant group in society ordinarily sanctions and regulates changes in institutions and cultural practices. The Catholic minority does not have the influence required to channel social change in terms of its value system. This means that Catholics will be faced with institutional patterns, customs and practices over which they have no direct control. Should these prove inimical to Catholic values, a difficult problem arises. First, the members of the minority group must recog-

² This example, of course, abstracts from the many other factors operative in producing the change, but it serves to illustrate the reciprocal interplay of structure and meaning in a given instance.

nize the conflict between the socially accepted practice and the minority value system. Second, substitute or compensatory practices must be devised since frequently simple rejection results in unfulfilled needs. For example, the dominant group has sanctioned the use of contraceptives for purposes of family limitation. Obviously, it is a situation over which the Catholic minority has no direct control. Since it is a practice clearly inimical to Catholic values, it has been necessary first, to alert the members of the Church to the conflict, and second, to modify those factors in society which tend to make children a burden. Hence, there have been programs for better housing facilities, more adequate family wages, various types of insurance and increased emphasis on social legislation to aid the family.

Fifth, a careful distinction must be made between conflicts arising from failure to make necessary adaptations to changed situations and conflicts which arise from changes based on divergent values. An example of the first would be those parents who insist on raising their children just as they themselves were raised. This can lead to conflict and even personal disorganization, since their children are meeting a changed situation requiring more instruction and maturity and a different type of parental control. An example of the second would be some of the practices, such as heavy petting, now tolerated in the dating and courtship relationship. Although a society which maintains that young people are responsible for the wise selection of their marriage partner must offer sufficient opportunities for the adolescents of both sexes to become acquainted, the practice of petting is clearly not required by the changed situation. Its introduction and acceptance indicates a change in values. It assumes that wilful libidinous excitation and the enjoyment of venereal pleasure are legitimate outside of marriage.

MINORITY ALTERNATIVES

Sixth, a minority can maintain its ideals intact either by isolating itself from the influence of the dominant culture—thus controlling changes, or it can attempt limited integration. Complete isolation is not easily achieved in modern society, although a few small groups such as the Hutterites and the Dukhobors appear to have had some success. A degree of isolation has been maintained or endured by some ethnic and racial minorities but in most cases this has only partially shielded them from the effects of social change taking place in the dominant culture.

By limited integration I mean that the members of the minority group will mix freely in society and follow the general cultural pattern except in those attitudes and practices which conflict with the realization of their value system. This is roughly the position of Catholics in American society today.

Three conditions are necessary if a minority attempting limited integration in the larger society is to maintain its value system intact. First, the pattern of pertinent social relationships which it has established for the implementation of its value system must be flexible enough to absorb or integrate those modifications or repatterning required by changes in the social structure. This involves making a clear distinction between ideals or abstract value premises, and the concrete social relationships established to implement them in a given cultural situation. For example, in the Catholic family system, the father is considered the head of the family. This is an ideal or value premise which must be maintained. On the other hand, the concrete social relationships established to implement this ideal will vary according to different cultural situations.

In an industrialized urban situation, the father's headship acquires special characteristics. Since he is often away from home the wife's authority is in-

creased. Children acquire greater independence and freedom. This results from the fact that they no longer cooperate with parents in a common economic enterprise, nor do they depend on their father for their future security since they are expected to earn their living at a job outside the family unit once they reach maturity. Under these changed conditions the authority of the father as head of the family will be exercised through esteem, affection and persuasion. The father is still head of the family, but the implementation of this ideal has been modified.

UNDERSTAND SITUATION

The point to be stressed is that unless a clear distinction is maintained between the ideal and its concrete implementation, there is grave danger that the two will be identified. When the cultural situation changes, the attempt will be made to defend both the ideal and its particular cultural implementation as absolute values to be maintained at all costs. The result can only be frustration and conflict with ultimate loss of the ideal itself.^a

The second condition requisite for maintaining a minority value system is the possession of sufficient insight to distinguish clearly between necessary adaptations and innovations which would render the realization of the minority's values either improbable or impossible. It must be obvious that in a complex society embracing several conflicting value systems, attitudes, customs and practices may gain widespread social acceptance although they are incompatible with the realization of the minority's value system. Since they are part of the overall pattern of change, it is possible for members of the minority to confuse them with necessary changes and overlook the fact that they are based on an opposing

value system. For example, Catholic parents who follow the trend and permit their adolescents unsupervised freedom in dating practices obviously fail to see that the contemporary custom is based on the premise that "sex" is an amoral, personal affair and that some degree of premarital sexual experience is desirable.

A third condition for minority survival requires that when a prevalent culture practice must be rejected, positive steps be taken to meet the need which the rejected practice was fulfilling. Mere recognition and rejection of objectionable practices are only the first steps a minority must take to protect its value system. Obviously the rejected practice was introduced to meet a need in society. Further, once it was introduced and accepted (institutionalized), other practices were modified in terms of it so that a new social equilibrium was established. Hence, to reject the practice is to disturb the equilibrium. This places such serious strain on minority-group members that unless positive steps are taken to establish a new equilibrium based on acceptable practices, many of the minority will simply follow the rejected practice.

For example, once the use of contraceptives for purposes of family limitation has gained widespread social acceptance, a series of changes will take place in those relationships associated with this practice. Wages, standard of living, housing facilities and spending habits will be geared to the small family. Couples may marry with the expectation that both partners will maintain their job and thus double family income. Early age at marriage, which would normally increase the exposure-to-pregnancy period, need no longer be a factor in family size. In general the whole complex of family expectations and practices is modified, since children may now be "planned."

^a This has frequently occurred among immigrant groups forced to adjust too rapidly to changed cultural situations.

Now consider the position of minority members who reject contraceptive practices. They live in a social system which has achieved equilibrium in terms of this practice. Hence, rejection places them under a serious strain. It follows that the mere reiteration of moral precepts will not answer their problem. A positive program is required, and this must take two approaches. First, on the spiritual level, there must be a careful restatement of the meaning of life in terms of their value system and contemporary living conditions. The relationship between value premises and practical conduct, between the vocation of parenthood and personal development, between a socially and individually pertinent hierarchy of values and man's purpose in life must be reformulated in a way that group members can readily understand.

Second, on the practical level, programs must be initiated to enable group members to achieve social equilibrium in a pattern of relationships which excludes contraceptives. This calls for a serious reappraisal of many accepted customs and practices. Girls must be prepared not only for marriage but motherhood. Young men must be taught the virtue of prudent saving and responsibility. Heavily burdened households must be aided by relatives, or in their absence, by parish members. Programs for slum clearance, adequate housing, health insurance should be initiated and supported. In short, a spiritual and social climate must be produced within which minority group members come to recognize and rely on their solidarity in the Mystical Body.

IN CONCLUSION, let us return to the question we asked in the beginning and see how we have answered it. How will American Catholics maintain their marriage and family ideals in a society which does not accept these ideals and consequently, establishes in-

Totalitarianism and the East

Totalitarian movements are possible wherever there are masses who for one reason or another have acquired the appetite for political organization . . . The chances for totalitarian rule are frighteningly good in the lands of traditional Oriental despotism, in India and China, where there is almost inexhaustible material to feed the power-accumulating and man-destroying machinery of total domination, and where, moreover, the mass man's typical feeling of superfluosity—an entirely new phenomenon in Europe, the concomitant of mass unemployment and the population growth of the last 150 years—has been prevalent for centuries in the contempt for the value of human life.

Hannah Arendt, *Origins of Totalitarianism*

stitutions and practices which either oppose or fail to support them? We pointed out that Catholics embrace a distinct set of family values and these require the support of related institutions and practices if they are to be fully recognized. Since our society is undergoing rapid change, these values must be realized in a constantly changing social situation. This calls for a clear distinction between values and the specific means used to implement them in a given culture. Since change in our complex society is not under the control of the Catholic minority, customs and practices may arise which prove inimical to Catholic values. Hence, a clear distinction must be made between acceptable, necessary changes and practices based on a divergent value system. In this latter case, mere negative rejection will not be sufficient to insure minority survival. A positive program using both a spiritual and social approach must be initiated if minority members are to meet the strain of nonconformity with the dominant culture.

(To be Continued)

Germany's Return to the World Market

Neo-Liberal Policies Reap Rich Harvest

WALTER J. KERBER, S.J.

WESTERN Germany, now at the pinnacle of an astonishing return to economic prosperity, cannot but be a subject of great curiosity for those interested in the causes of modern economic progress. A recent book, edited by Germany's minister of economics, Ludwig Erhard, and written by members of his staff, throws a revealing light on their nation's recovery.¹ Prof. Erhard discusses the development and underlying principles of Germany's foreign trade policy after World War II. The book appeared in the summer of 1953 before the German federal elections and can be considered an account by the government to the German people.

RISE FROM DEFEAT

After the unconditional surrender in 1945, German industrial capacity seemed broken. Factories were destroyed, patents and trademarks taken away, and an inflated currency paralyzed the initiative of businessmen. Under these circumstances a rigorous control and monopoly of foreign trade, exercised by the Military Governments of the Occupation Forces, seemed to be the only way to safeguard at least a minimum of compensation for food imports necessary to avoid starvation and epidemics. But this bureaucratic system proved incapable of achieving

even this moderate objective; foreign trade remained merely nominal for the first years.

WHEN in 1949 the right to enter trade negotiations had been turned over to German hands (with certain restrictions), Prof. Erhard and his staff decided to shape Germany's economy from the very beginning according to principles different from those of prewar times. Before World War II, Germany's foreign trade was governed by a policy of extreme nationalism. Foreign trade was considered a device by which the state could attempt to exercise a domineering influence over other nations. Economic autarchy was to be achieved. The state would try to acquire as much foreign money as possible and to withhold its own currency.

Postwar Germans turned to a more liberal trade policy. They began to see that true prosperity could not be gained independently of economic advance on the part of other nations. The new administration strove to turn over as far as possible to private enterprise the initiative of expanding foreign trade to encourage competition in a partnership of nations by removing government controls, import quotas or prohibitive custom duties. To the state there remained only a subsidiary function: to establish a framework of trade agreements, under which private enterprise could sell and buy in other countries, to look after a balance of exports

¹ DEUTSCHLANDS RÜCKKEHR ZUM WELTMARKT (Germany's Return to the World Market).—By Prof. Ludwig Erhard. Econ-Verlag, Düsseldorf, 1953, 288 pp. \$3.00.

and imports, to curb developments harmful to the common good.

Bilateral agreements between Germany and other nations were reached for this purpose after long and difficult negotiations in the years after 1948. But these barter agreements allowed only a relatively small volume of trade and soon proved insufficient.

EUROPEAN INTEGRATION

Marshall plan and other American aid helped to a freer trade among European nations and eventually found a permanent institution in the European Payment Union. Within the framework of this pool bilateral trade agreements are replaced by a multilateral drawing account. Each country has its quota of credit, up to which it can buy in other partner countries. The ultimate objective is the creation of a unified European market which would give the advantages of mass production and competition on a larger scale.

It is surprising to read in this connection the highly critical appraisal given to projects like the Schuman plan and the Agrarian Union. These partial integrations make sense only as milestones on the way to a complete union of the European market, which in turn must find its connection with the world market.

But Prof. Erhard notes the danger that a common market only for certain products can be an obstacle on the way to a complete integration. As long as the exchange ratio of the different currencies is fixed, the prices of products of the integrated industries do not express their real value. Consequently the export-import balance can easily be upset, and the free exchange of other goods may have to be cut off. Prof. Erhard proposes the adoption of free convertibility of European currencies as the means of adjusting the different regional markets to a common European market, a measure

of paramount consequence for all countries involved.

Unfortunately some of the European countries have used American financial aid against its original purpose for the expansion of industries without regard to existing industries in neighbor countries. These artificially created enterprises would be the first to collapse under a system of free European competition.

All European, as well as most of South American, countries suffer from the dollar shortage. Germany is no exception. But her trade balance toward the other countries is positive. Many countries cannot pay their debts to Germany, and Germany in turn lacks the dollars to pay her debts to the United States. How can this situation be remedied?

PROF. ERHARD sees three ways, theoretically speaking: 1. restriction of imports from the United States, 2. further American financial aid to European countries, 3. expansion of German export to the United States or to other countries of the dollar area. The first remedy, the dollar saving, is the constant policy of European countries. But the trade position of the U. S. is too strong on the international market, and the U. S. herself is interested in her exports. To cut off Germany from the American market would damage both countries. Further American aid may remedy the situation for an emergency, but in itself it does not create a healthy situation, as the past has shown.

Only an expansion of exports to the dollar countries can help in the long run. The countries at the edge of the dollar area provide the best opportunities, while trade with the United States is hampered by the protectionist American import policy and the uncertainty about future trends. Prof. Erhard

thinks that even a relatively small share of the American market would mean a big help for the smaller European trades.

NEW BUSINESS OVERSEAS

A major share of German overseas export consists in capital goods. German business firms have undertaken to export to underdeveloped countries like India, Pakistan, Iran, Egypt, the South African Union, not only machinery and manufactured goods, but patents and methods of producing them. According to these plans German engineers build the factories and plants, equip them with German machinery and run them under a contract for a certain period of time until they can be taken over by firms of the respective countries.

At first glance this system would seem to yield only short-term profits: soon these countries will produce their own manufactured goods and become independent of foreign imports. But the Germans are confident that it is good business, because they hope to keep markets for highly specialized tools and machinery, which are their specialty. Germany's opportunities for trade have always proved best with highly industrialized countries which had something to offer in exchange.

In one point, however, this program depends on American help: Germany cannot sponsor the capital for these long-range investments.

CONCLUSION

That Prof. Erhard's neo-liberalistic trade policy has been remarkably successful so far is quite evident. The many figures given in the book prove this beyond any doubt. But Erhard admits that German success must be attributed to other factors too. In final appraisal, we can but say that the question of whether an economic world community will be achieved without injury to higher national interests, can be answered only by the future.

IN COMING ISSUES

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BERNARD W. DEMPSEY

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BOOKS

FUNDAMENTALS OF GOVERNMENT.—

By Henry J. Schmandt and Paul G. Steinbicker. Bruce, Milwaukee, 1954, xii, 507 pp. \$4.50.

For a great many years there has been real need of a textbook on the principles of political science from the Catholic point of view. That need now seems to have been well filled by this new book by Professors Schmandt and Steinbicker. The need mentioned has really been twofold. First, as the author's note in their preface, the increasing number of courses in colleges and universities in the elements or principles of government. Second, the very painful fact that there was simply no textbook in the field even reasonably well suited to the purpose of such a course.

This new book begins with a "dusting off" of some truisms about things political and about the social world of men. Then an attempt is made to acquaint the student with something of the terminology of political science, its relation to other social science and some of the means and methods of studying and learning political science. A chapter on the natural law completes this part of the book, called "The Bases of Politics." Very properly, the book is divided into seven parts, plus the "Introduction."

The section on "The Philosophy of the State" covers the various theories as to the nature and origin of the state and the concept of sovereignty. Part Four, "The Role of the State," concerns itself with false and correct theories as to the purpose and functions of a state. The next three parts, dealing with the form and structure of government, constitute the "comparative government" section of the book. Here are treated such matters as constitutions, democracy, political parties, pressure groups, federal and unitary governments, presidential and parliamentary types of executives, and the organization and functioning of legislative, executive and judicial branches with examples drawn from governments

around the world. Part Eight, "The Family of Nations," deals with the nature and purpose of international law and with the organization and functioning of the United Nations, including the International Court of Justice.

As one who has taught the course in principles of political science on the college level for a number of years, I can say that I sincerely like this book very much. It comes very close to my idea of what a textbook in this subject should be. In fact, as I progressed through the book, it seemed to me that the authors must have had access to my lecture notes, so close was the parallel at times.

The book itself appears to be very "teachable." The prose is simple enough, the type is excellent, there is good use of italics for emphasis, and there is a good summary, as well as questions, problems and recommended additional readings at the close of each chapter. Bibliographical material is supplemented by an appendix with a list of selected references. There is an index.

The book is not perfect, no one should expect it to be. It appears to "preach" a bit at times, but it does by far the best job in this field that has been done to date. It should receive a warm welcome from teachers and maybe even from students.

PAUL C. BARTHOLOMEW
University of Notre Dame

A HISTORY OF MODERN EUROPEAN PHILOSOPHY.—By James Collins. Bruce, Milwaukee, 1954, x, 854 pp. \$9.75.

So brief a notice cannot begin to do justice to this book, which will long remain a monument to the rare competence of its author and throw reflected credit on the philosophy department of St. Louis University, where he is an associate professor. Prof. Collins deserves the anticipated thanks of the thousands who will hereafter study his *History* as a textbook

or consult it as a work of reference.

Each of the nineteen tightly-constructed chapters, which span the history of European philosophical thought from the Renaissance to Bergson, has the same general structure: first, a comprehensive and readable account of the life, writings and systematic thought of the philosopher in question, highlighted where necessary by boldface outlines of his basic principles; secondly, a concise review-summary of the material to be found in the chapter; finally, a highly useful and up-to-the-minute bibliographical note in which Prof. Collins briefly evaluates translations of the philosopher's works, studies made by other scholars and works which help a student to locate him against the background of the history of ideas of his time.

Every student of philosophy, of course, should own this volume. Moreover, it is a book which should be in the library of any scholar who has occasion to seek a critical appraisal of any portion of Western philosophical thought during the last four hundred years.

THURSTON N. DAVIS, S.J.
America

COHORT FERTILITY: Native White Women in the United States.—By Pascal K. Whelpton. Princeton University Press Princeton, N. J., 1954, xxv, 492 pp. \$6.00.

A "cohort" is a class of persons born the same year; "cohort fertility" rates are birth rates of women born the same year. A summation of such rates would reveal how many children have been born to the women during the course of their reproductive life. The need of such rates became clear when it was noted that births were being "delayed," "caught up" or "borrowed from the future;" the usual annual rates, even those of birth orders, reflected questionable trends. With this book, however, it is possible to begin the construction of meaningful cumulative rates and thus work toward an indication of the true trends; the data concern only native white women.

While planned fertility has much to do with the births "delayed," "caught up" and perhaps also "borrowed," we doubt whether or not contraception is as prominently in-

volved as Whelpton implies; the book, in other words, seems more relevant than stated.

At the opposite end of the analysis, where implications of rates are noted, Whelpton's customary cautions seem well placed. It is futile to note all the items treated or ways in which observations are hedged, but the following is the answer to the question with which most approach the book:

Whether a lowering of age at marriage, progress in the treatment of sterility or low fecundity, and/or a decrease in the proportion of couples wanting no children or only one or two will raise the cumulative rates for first, second and third births to women living to age 47 in sufficient degree to counterbalance the decrease in the rates for fifth and higher order births that will occur because of the spread of contraceptive practices and an increase in their effectiveness remains to be seen. (p. 219)

In effect, the work thus throws attention on the importance of the fourth, fifth and higher-order births of the present time; since information on such data normally lags by two years at least, no one really knows how the trend in size of family is affected by fertility.

B. G. MULVANEY, C.S.V.
Catholic University of America

***THE NEMESIS OF POWER: The German Army in Politics, 1918-1945.**—By John W. Wheeler-Bennett. Macmillan, London, 1952, 829 pp. \$12.00.

The noted author gives a well documented and brilliantly written history of modern German militarism. Extensive biographical notes, a thorough bibliography and careful scrutiny of all available sources make this study a highly useful and reliable reference work for students of recent German socio-political history.

Half of the volume deals with the period from November, 1918, to Hitler's rise to power. During this period Generals Groener, von Seeckt and Schleicher called the tune, the second being undoubtedly

*Delay in publication of this review is the responsibility of the editorial offices, not of the author.

the most remarkable of the "political soldiers" of post-1918 Germany. The role the professional military elite (the General Staff) played in the turbulent climate of postwar transition under a socialist government ruling a country tired of war and swept by pacifist ideals may puzzle the foreign observer and analyst as a sociological enigma.

Von Seeckt's political influence and the fateful growth of the Free Corps as the irregular cadres of a future instrument of warfare are more easily understood if we remember that from the beginning of 1918, A. Joffe, K. Radck and other agents of the Bolshevik revolution stood a good chance of igniting the spark of world revolution in Germany. Were it not for the collaboration between the socialists and men like von Seeckt, a Soviet Germany might easily have arisen. For this aspect of the question, E. H. Carr's *The Bolshevik Revolution, 1917-1923*, can supplement Wheeler-Bennett.

The second half of the book covers the national-socialist drive toward catastrophe, with emphasis on the gradual depravation of professional ethics especially from February, 1938 (the Fritsch crisis) to July 20, 1944, the day of the abortive attempt at a military coup d'état against Hitler.

The author does full justice to the German resistance movement, and his characterization of its leading personalities deserves full endorsement. This is particularly true in his careful and expert analysis of men like Fritsch, Beck and Stauffenberg. It may be noted parenthetically that not all Bavarians are Catholics, e.g., the former Chief of Staff, General Franz Halder. (p. 503)

It is of current interest to read the final sentence of a memorandum written by Brockdorff-Rantzau in September, 1922:

"If it comes to war—and that seems to be already within measurable distance—it will not be the duty of our leading statesmen to keep Germany out of war—that would be either impossible or suicidal—but to come in on the right side with all possible strength." (p. 138)

This was written in advocating a German-Russian rapprochement.

KURT VON SCHUSCHNIGG
St. Louis University

COMPANY MANNERS.—By Louis Kronenberger. Bobbs-Merrill, New York, 1954, 229 pp. \$3.00.

Company Manners ought to be read along with David Riesman's *The Lonely Crowd*; the latter study is full of the social scientist's tender solicitude, eagerly, almost pathetically, looking for signs of hope in the mores of contemporary America; the measured and hesitant optimism of Riesman is more than balanced by the bleakly pessimistic report Kronenberger gives in his highly civilized and ironic essay. Abstracting from deeper religious and historical causes underlying the cultural crisis of our age, Kronenberger restricts his study to an analysis of urban- and educated-class manners in post-World-War-II America.

He catalogues a general decline of sensibility and a subsequent loss of privacy in American life, perhaps best summed up in the rise of the "new-New Rich": the wealthy "plutocracy of talent" made up of the artists and technicians who feed our mammoth mass communications and entertainment industries. Forming neither a new Bohemia nor a latter-day aristocracy, Kronenberger notes in this class a depressing vulgarity, an almost pathological fear of ostentation, a "dead modishness," that furthers the cheapening of life at large and of the arts in particular.

This "levelling upward" in American society is linked with the dogma of conformity which the author believes to be omnipresent in our culture today. Since the tempo of life alters so rapidly, since inevitable change is not only an ideological assumption but an economic fact, Americans are forced to live in the future, to conform to that which does not exist. There is little opportunity to conform to—or rebel against—any set of ethical or cultural presuppositions. Americans can only conform to conformity, or, perversely, raise the banner of "nonconformity," not to things or ideas, but to conformity itself. As a result our generation "doesn't sell out at forty, but signs up at twenty-two."

The author, taking his stand on purely aesthetic grounds, has succeeded in writing a book salted with an amazing good sense. *Company Manners* is an excellent antidote to the apologists of the "New World" supposedly being born from out of

the womb of the managerial revolution: this world may be new, but in Kronenberger's opinion it is much worse than the old one being supplanted. It is refreshing to find a man who has the courage to say so.

FREDERICK D. WILHELSEN
University of Santa Clara

***THE TWO SOVEREIGNTIES: The Relationship of Church and State.—By Joseph Lecler. Philosophical Library, New York, 1952, 186 pp. \$3.75.**

This book, by a distinguished editor of the Jesuit monthly, *Études*, is a wise, scholarly treatise. It can be useful for both Catholics and non-Catholics because, though illustrating the church-state problem from the age-old and often violent dispute between the church and the French state, it shows that there exists no typically American Catholic doctrine on the question but one that is truly catholic, i.e., universal.

The book develops the church-state relationship in a more general form as the relations of two sovereign, perfect societies. The author rightly explains first the Christian revolution in regard to state sovereignty. The problem is: since the appearance of Christianity it is no longer a question of natural religion and the state; religion now means *the* church and the world of states. The deliberately anti-Christian, paganized state (e.g., the Nazi state or the Soviet Union) has no problem of church and state because the post-Christian state cannot have the natural piety of the pre-Christian pagan state towards religion. It must persecute any church—and especially *the* church *par excellence*—because the post-Christian pagan state cannot acknowledge even a minimum of religious freedom; it is necessarily totalitarian.

Having made clear that *the* church in the world of states is a wholly new problem, the author develops a treatise on the essential distinctions: the end and constitutional form of the two sovereignties, their necessary formal or informal coop-

eration for the good life (both natural and supernatural) of man, as citizen and as believer.

Fr. Lecler concludes: "The contemporary Papacy does all within its power to maintain on distinct planes the separate missions of the two powers, thereby obviating, so far as in her lies, the possibilities of conflict." (p. 30) This cooperation which in some way is always extant even in times of open persecution, has led as a normal consequence to contractual agreements (concordats), which, as such, are indifferent to the constitutional principle of freedom of religion or of the absence or the recognition of an official state-religion or even to the separation of the church and state. Cardinal Baudrillart said:

"The relations of church and state are not regulated in accordance with absolute and, so to speak, geometrical principles; they result from the social and political situation and from the manner in which the church adapts her principles to meet it." (Quoted, p. 41)

Two excellent chapters discuss the primacy of the spiritual with wise moderation and the historical forms of the relation of *the* church with constantly changing states as forms of human civilization. Here the author points out that the Middle Ages and their so-called union of church and state cannot be regarded as exemplary for all times.

The most instructive chapters are those on various theories and historical situations of church-state relations: Caesaropapism, clericalism (especially good) and the lay state. This last discusses with fine discrimination the borderline up to which the "secular" character of the modern state can develop and beyond which false doctrines and practices of laicism and secularism begin. The author also distinguishes judiciously between various types of the separation of church and state, including the friendly type, which, as in the case of Chile, Pius evaluated as "far from being a separation but rather a friendly union." (p. 46) In these times when the problem of church and state is so hotly discussed, often without sound basis, often, too, from prejudices, instead of solid theoretical and historical knowledge, this book certainly

*Delay in publication of this review is the responsibility of the editorial offices, not of the author.

deserved an English translation. Its careful reading can do what heated discussion cannot: throw light upon harassing problems.

H. A. ROMMEN
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AMERICAN INCOME AND ITS USE.—By Elizabeth E. Hoyt, Margaret G. Reid, Joseph L. McConnell, Janet M. Hooks. Harper, New York, 1954, xxi, 362 pp. \$4.00.

This is the fourth volume in the National Council of Churches' "Series on the Ethics and Economics of Society." In accordance with the general purpose of the series, this study begins with a discussion of Christian attitudes toward consumption patterns: evaluations of wealth, technology and contemporary ideas of welfare. Much evaluation is presented indirectly by analyzing the use of income in a hypothetical Christian family.

The bulk of the book is devoted to an examination of income distribution and use and the changing patterns of family organization. Some fifteen years ago Gunnar Myrdal pointed out the need for "the family point of view" in the economic theory of distribution. While much of the presentation of income data in the work reviewed follows conventional lines of occupation, race, education and age, efforts are made to present information from "the family point of view" also.

The analysis of the economic effect of changes in the American family, emphasizing the results of urbanization and industrialization, of greatly increased divorce incidence, changes in family size and in longevity, is most useful. Equally significant is the change in income through the past fifteen or so years. When we reflect that disposable personal income in 1953 was 328 per cent greater than in 1940 (166 per cent in uniform dollars), it is clear how monumental these changes have been. Despite this vast growth in income, the study recognizes that some family units are still in need: "Merely because some of the situations producing poverty are created by society and outside family control, some attention should be given to insuring adequate income at various stages of the family cycle." (p. 331)

At the same time there is, throughout the book, a wholesome emphasis upon the need to improve qualitative standards of consumption.

FRANCIS J. CORLEY, S.J.

AMERICANS ARE ALONE IN THE WORLD.—By Luigi Barzini, Jr. Random House, New York, 1953, 209 pp. \$2.50.

Americans "carry war and peace in their lap, and nobody can advise, help or guide them." This is why, according to Luigi Barzini, Americans are alone in the world.

The author is an Italian journalist who has had long contact with this country. While his picture of the United States is somewhat long on generalizations, many of his criticisms are well founded. And his spirit of friendship and sincere admiration are evident.

At the same time Barzini does not fail to point out to Europeans their prejudices against America and does his best to correct them. Firmly believing that America must play a leading role in the world, he sincerely tries to improve understanding between the New and the Old World.

Americans will find the book helpful because it gives a good picture of the attitudes of many foreigners toward this country. Barzini underlines the anomaly of showing starving Sicilians expensive documentary films extolling the abundant life in America before telling them that immigration laws bar their admission. It is hard to blame Europeans for considering America a materialistic flesh-pot, when they have evidence of nothing else.

While there is some tendency to present the strange or even silly, instead of the commonplace and ordinary, the book will help Americans to understand better foreign reactions; it may even help them better to understand themselves.

MARIO REINA, S.J.
West Baden College

RELIGION BEHIND THE IRON CURTAIN.—By George N. Shuster. Macmillan, New York, 1954, xxi, 281 pp. \$4.00.

This is a somber story of the struggle for religious survival of people living behind the Iron Curtain; Mr. Shuster has presented us with a comprehensive factual

picture of the communist effort to erase the notion of God. The tragic, inhuman sufferings, unfair trials, ridicule and death which these people have endured prove clearly that communism is incompatible with Christianity.

The author treats each country apart, reviewing basic communist strategy in East Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, Albania, the Baltic States, Rumania and Bulgaria. The Catholic and the Protestant story are told together; a separate chapter is devoted to Jews under Soviet rule.

The book reveals many facets of the pattern of destruction, the complicated combination of the divide-and-conquer and the Trojan Horse technique. It is a frightening picture but one which many persons in the West fail to appreciate.

Some regrets may be permitted. Apart from the obvious fact that the chapter on Poland went to press prior to the incarceration of Msgr. Wyszynski, the author shows little understanding of certain aspects of pre-war Hungarian Catholicism. In addition, he fails to emphasize the biggest danger: the many inroads the communists have made on the Catholic churches in the Iron Curtain countries.

These corrections notwithstanding, *Religion Behind the Iron Curtain* is a book which concerns everyone interested in freedom of religion and the future of mankind.

GEZA B. GROSSCHMID
Duquesne University

THE GASPAR G. BACON LECTURES ON THE CONSTITUTION OF THE UNITED STATES, 1940-1950.—Boston University Press, Boston, 1953, 541 pp. \$6.00.

This book brings together ten of the Bacon lectures on the Constitution, given at Boston University between 1940 and 1950.

The company is distinguished, and the selection committee has shown an awareness of "works in progress" in the field, for a number of these essays have been incorporated since their delivery into books of deserved acclaim.

There are two excellent biographical sketches: Justice Story by Henry Commager, and Justice Bradley by Charles

Fairman. The contrast in the demands of office for the different periods (1811-1845 and 1870-1892) is startling. Story could spend half his year teaching at Harvard and also spin out his legal treatises which contributed much to the development of American law. Bradley and several other justices had to roam about great areas of the United States like itinerant drummers while on circuit, and then return to Washington to hear an assortment of cases which increased in number, novelty and complexity year by year.

If there is any one theme running through the essays as yet unmentioned, it is concern over threats to constitutional democracy. In 1943, Robert Cushman discussed civil liberties. He feels that a reconciliation is possible between the "clear and present danger" test and the "bad tendency" test. Most restrictive statutes pertaining to speech and press are drawn according to the "bad tendency" theory, but Cushman proposes that the court can ameliorate this by applying the "clear and present danger" test to each concrete case arising out of the enforcement of such a law. Cushman reminds us that the freedoms of speech and press were more respected in World War II than in World War I. Before we become too puffed up, let us also remember that the Civil War—a war fought on our own soil—was waged without a repressive statute of any kind. Cushman is less happy over the imprisonment of the Japanese-Americans, although his language seems far too polite from our vantage point today.

Carl Swisher (1947) discusses the three groups which he believes menace representative government. Within government are the bureaucracy in general, and the state and defense departments, because of their evident determination to control in policy-making. Outside government he finds strong "rivals of government" in business corporations and labor unions. Apparently Swisher is convinced that any group exercising significant social control must be democratic in organization to fit into our political society. Thus, the danger from corporation and union lies in the fact that they are completely "authoritarian" in their internal makeup. They

must be democratized by frankly expanding "our federal system to include business corporations and labor unions as governing agencies along with our national and state government." In this way we will avoid the evils of fascism and socialism. It would seem to me to be an American brand of totalitarianism.

Owen Roberts (1948) had a different purpose and approach. He describes the constitutional "blueprint" of 1787, and then asks if we are not headed toward statism as a result of the changes wrought by the structure of government.

Harrison Tweed (1950) urges consideration of four amendments advocated by the American Bar Association as necessary to protect the Supreme Court. Proposals such as these, to make 75 the mandatory retirement age for justices, to forbid a justice to run for the presidency until five years after his resignation and to fix the number of justices at nine, are not, in this reviewer's opinion, fit subjects for constitutional amendment. The fourth, to eliminate Congress' power over appellate jurisdiction and thereby guarantee that the court can consider all cases involving the constitutionality of acts of Congress, is intended to prevent another "Ex Parte McCordle" case, (1868). However, the strong odor that has ever since attached itself to the McCordle affair, as well as to the 1937 court-packing scheme, would seem to indicate that it would be a rash person indeed who attacked the power and integrity of the court. Tweed takes no stand in his lecture, but insists that it is urgently necessary that all these amendments be submitted to "the people" for approval or rejection. Incidentally, Tweed himself inadvertently has indulged in a bit of court-packing, for he includes Holmes on the court roster until at least 1937. He retired in 1932.

These lectures are one more reminder of the latitudinarianism of constitutional commentary, which also indicates the central position the Constitution occupies in the minds of Americans. So important and respected is it that it is relied upon both by those who would maintain the status quo and those who would effect great changes.

ANTHONY F. BOUSCAREN
Marquette University

THE CENTURY OF TOTAL WAR.—By Raymond Aron. Doubleday, Garden City, N. Y., 1954, 379 pp. \$5.00.

Raymond Aron is a former university professor and at present a commentator for *Le Figaro*. His writings have earned him the reputation of being one of the most penetrating analysts of contemporary European affairs, as well as an authority in the history of philosophical thought. This work, his first to be published in English, sums up much of his shorter writings on contemporary affairs and puts them into good perspective. Aron's thesis is that the world today stands at the confluence of three processes of development: 1. that toward planetary unity and a bipolar diplomatic structure, 2. the diffusion through Europe and Asia of the secular religion based on Marxism, 3. the perfection of weapons of mass destruction, combined with a new primitive fury that permeates total war.

The Century of Total War can best be described as the balanced realist work of a balanced, penetrating mind. The author gives due importance to the driving force of ideologies or secularized religions, to economic and political factors, and at the same time he is not taken in by the magic of words. Thus he understands the appeal of Marxist theory, but he insists that "it is not to the profundity or the truth of its ideology that communism owes the fanaticism of those who serve it: it owes it to the effectiveness of its technique of organization and action." Among the best chapters are those dealing with the Leninist myth of imperialism and the evolution from Marxism to Stalinism.

The book is obviously by a Frenchman, but Aron is not narrowly or chauvinistically French. Strangely, though, Spain receives no attention in this work. The author is not optimistic about the future, but neither is he completely pessimistic. He concludes that Europe's only hope for survival lies in an Atlantic community formed with the United States and that the West must win the cold war in order not to have to wage total war. Whether his predictions are borne out by future events or not, Aron's book is the best balanced volume we have seen on contemporary European problems.

THOMAS P. NEILL
St. Louis University

TRENDS

Protestants to Immigrants

More than 1,000 Puerto Ricans fly into New York weekly. Most of them find jobs and are able to aid their families at home. As a result, their share of relief is only slightly higher than New York's general figure: five per cent compared with 3.3 per cent.

Recently more of the incomers seek employment outside New York; colonies are reported in Bridgeport, Camden, Philadelphia, Cohoes, Buffalo, Youngstown, Chicago and Milwaukee, while California's Puerto Rican population is second only to New York's.

Among these immigrants "the Protestant churches and individual Protestant congregations must acknowledge their mission," one writer has said. The subject has met consideration from several Protestant home-mission organizations and agencies. One organization, Broadway Tabernacle, finding an influx of Puerto Ricans on its doorstep, promptly asked the Center for Human Relations Studies of New York University to survey the neighborhood and has used the survey in adapting its parish program to fit the neighborhood better.

Among the various approaches used by the church groups are group picnics (2,500 attended one such function arranged by Protestant Puerto Rican churches in New York City), language classes, scouting, vacation schools, home visiting.

Sociologist Sheriff

A sociologist-criminologist was elected sheriff of Cook County (Chicago) in November. Joseph D. Lohman, a faculty member at Chicago University, held a lead of some 300,000 votes.

In a steady campaign to improve selection and training of Chicago policemen, Lohman has long been a leader. Much of his writing has dealt with this field.

Science and Man

At the conclusion of a Conference on Science and Human Responsibility, held at Washington University, St. Louis, October 18 to 28, the participants issued a joint statement. It said in part:

"The Conference on Science and Human Responsibility closes with firmly grounded hope. We recognize that not only great dangers but also great opportunities lie before us. An atmosphere of urgency has pervaded the Conference. We are presented with a deadline before which certain human questions must have answers, or disaster will overtake us. But we see progress toward these answers, in some cases rapid progress. The military stalemate and the technological relief of economic pressure are buying time to build a social structure which we dare hope will provide enduring peace with freedom."

Representatives from China, England, France, Germany, India and the United States took part in the Conference.

Indignities to Mexicans

The latest issue of the *Newsletter* from the Bishops' Committee for the Spanish Speaking reports the experiences of an American police officer, Joseph N. Olvera, who disguised himself as a native Mexican and "assumed the name, Angel Navarro, and the role of a typical wetback."

The full experience will soon be reported in book form, and Officer Olvera will tell how "a craven border broker robbed him of all his money under pretense of charging a fee for smuggling him into the United States in the dark of night, of how he crossed the border three times unseen, and how he was stopped by the border patrol and escorted back to Mexico."

While working as an agricultural laborer in this country, he went to work in the

fields at 5:00 a.m. to labor under the hot sun until afternoon when the employer gave him a quart of milk and a pie for lunch. "He told me I had \$1.37 coming to me for 7½ hours of work," Olvera reports, "and then kept 24c for the milk and 60c for the pie and told me to go."

Odd Ends

Young Presbyterian ministers worked incognito in Pittsburg steel mills recently to gain insights into workers' lives, and out in India, young Jesuit priests (some from Maryland) have labored in the famous Tata steel mills, for the same reason.

A Danish resolution censuring U. S. restrictions on dairy imports and authorizing retaliatory measures was accepted by the GATT (General Agreement on Tariffs and Trade) nations at their Geneva meeting last month. While milder than last

year's resolution, the action strongly indicates the urgent need for U. S. recognition of other nations' export problems.

Premier Mendes-France has promised to treble housing production in France during 1955.

The state of Andhra, in southeastern India, recently dismissed a Congress-party government. This is the second of India's 27 states in which Nehru has lost political control, and the communist party is considered the victor.

Beginning January 1, 1955, Sweden will undertake a universal compulsory health-insurance program.

Premier Malan's move to place all Negro education in the Union of South Africa in state hands threatens the existence of all mission schools in the Union.

For the first time in eight years, the Soviet Union sent delegates to the Unesco meeting in Montevideo, Uruguay, last month.

LETTERS

Aid to Teachers

Just a word of appreciation for the brief but scholarly articles on important subjects in the field of social science and religious education particularly.

Perhaps teachers in secondary schools might be interested in the way some of the articles have helped me to present an interesting and convincing lesson on aspects of marriage to juniors and seniors.

Father Thomas, in his series on marriage breakdown (December, 1952 and January, 1953) points out the factors involved in the breakdown of 7,000 Catholic marriages in a midwestern city, 1943-48. Armed with these facts, I start the lesson with a statement all students like to hear: "I know you want to live a happy married life and to do all that is needed to keep it that way. What do you think will most commonly ruin your chances of getting this happy life?" Discussion usually wanders to such causes as money, in-laws, etc., as the most frequent dangers.

At the right moment, the leading factors in the 7,000 cases are presented for their consideration: 1. alcohol, 2. infidelity. I make immediate relation to their present behavior in regard to these two items and to the fact that it is their preparation or lack of it for that much-desired happy marriage. Seniors are particularly impressed with this presentation of a personal motive for good moral behavior and habits. Adolescents understand the immediate; deferred values have little or no value for them.

Father Thomas' article on "Clothes, Culture and Modesty" (November, 1954) provokes thought in teachers who want to deal with this subject more accurately and understandingly. His article recalls a remark the famous Spanish bishop, Angel Herrera, made about the religious training of Spanish youth. He claimed that the deficiencies in their training came from the fact that they were taught by the religious orders and congregations who formed them as though they were postu-

lants for religious life, rather than Christians living in the world.

I often get this same impression in certain Catholic academies here in our country. The religious on the faculty are not in touch with the world their students live in. Thoughtful reading of a magazine like SOCIAL ORDER would do much to correct this defect.

BRO. LEO MURRAY, S.M.
North Catholic High School
Pittsburgh

... Excellent publication. . .

VERY REV. G. EMMETT CARTER
Jacques Cartier Normal School
Montreal

Objects to "Justification"

Although I found many of your October articles interesting, on the whole I found the magazine suffering from the political paralysis which is so prevalent in the U. S. today and which to a slightly lesser extent is affecting Canada also. What I mean, simply, is that I get tired of continually reading about the Reds and what villains they are, and how we on the other hand are the leaders of freedom, democracy and the good life.

Personally, I do not believe that the communists have the answers to the problems of today. I do believe, however, that we will never provide the leadership which is required until we get away from justifying our actions as "opposing communism." This approach is not Christian, it is not democratic and it is not effective.

MURRAY M. THOMPSON
Regina, Saskatchewan

Valuable to a Teacher

... I would be "lost" without SOCIAL ORDER as a teaching aid in my social science classes. I use it especially in a two-year preprofessional social work program which we have begun here. . . .

I am seconding the motion of reader Robert Morris when he said "The articles by Father Thomas on the family and kin-

dred subjects are most interesting I should imagine that many people would like a small booklet made up of his articles." My students have made comments which would agree with his last statement, "... For his writing really gets down to the roots where most authors just becloud the issue."

SISTER M. ELIZABETH DYE, O.S.U.
Dean of Studies
Ursuline College, Paola, Kansas

Congratulations to Father Thomas on his article in regard to modesty. Teenagers have long been confused by the literature put out on the subject. I am sure his article will clarify the issue for many priests, nuns and lay people.

REV. JAMES R. ANDERSON
Chaplain, Y.C.S.
San Diego, Cal.

"Best We Have Seen"

The article by Father John E. Blewett is an excellent piece ("East is West," May, 1954, pp. 209-20). Considering that the subject has been marked with heavy controversy, the Union deeply appreciates this accurate and comprehensive survey. In the words of Roger Baldwin, who read the article with great interest, it is "the best brief factual summary we have seen."

ALAN REITMAN
American Civil Liberties Union
New York, N. Y.

"Stimulating and Forward Looking"

SOCIAL ORDER is an excellent review. We, of course, at the Family Life Institute are happy to be in contact with a group that does not react as if labor and capital were the whole of the social question! Your articles on the family, basic as it is, are stimulating and forward looking.

M. ELIZABETH SARGENT
Kansas City, Mo.

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Worth Reading

Herbert Luethy, "European Union Refuses to Stay Buried," *Commentary*, 18 (November, 1954) 406-12.

The author believes that the dream of a "Europe" is too strong in the hopes of Europeans to permit present differences permanently to block some form of integration.

Ferreus, "Courage or Perdition? The Fourteen Fundamental Facts of the Nuclear Age," *Review of Politics*, 16 (October, 1954) 395-411.

A forceful but lucid discussion of the political and military situation resulting from the existence of nuclear weapons which evidences sympathy for some of the Eisenhower proposals to UN.

Robert and Helen Cissell, "The Case for Family Allowances," *America*, 92 (October 16, 1954) 65-67.

Median income of families decreases with increase in the number of children; even with equal amounts families with larger numbers of persons would be at a disadvantage; only family allowances will right the imbalance.

John A. Hostetler, "Religious Mobility in a Sect Group," *Rural Sociology*, 3 (September, 1954) 244-255.

A survey of mobility among the Mennonites of 135 congregations in the U. S.

Paul Kecskemeti, "The Psychological Theory of Prejudice," *Commentary*, 18 (October, 1954) 359-66.

An analysis and critique of the theories of Gerhart Saenger and Gordon W. Allport which attempt to account for racial prejudice on purely psychological grounds. Kecskemeti recognizes the value of the attempt but points out flaws deriving principally from defects of positivist methodology.

J. F. Kovér, "The Integration of Western Europe," *Political Science Quarterly*, 3 (September, 1954) 354-73.

Survey of progress and impediment in the growth towards a unified Western Europe.

Vernon Seigler, "Equal Pay for Women Laws: Are They Desirable?" *Labor Law Journal*, 10 (October, 1954) 663-88 ff.

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Donald J. Lloyd, "Education for Followship," *Adult Leadership*, 5 (November, 1954) 4ff.

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Gustav W. Heinemann, "Rearmament, a German View," *Nation*, 179 (October 16, 1954) 323-25.

A typical formulation of the neutralist position some points of which demand clear understanding and forthright confrontation: a. the major anti-Soviet problem is revolutionary, rather than military; b. in any event, conventional military preparedness is useless; c. the only alternatives are coexistence or total war.

Francois Goguel, "Political Instability in France," *Foreign Affairs*, 33 (October, 1954) 111-12.

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